

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XX.]

CHICAGO, OCTOBER 15, 1887.

[NUMBER 7.]

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CHICAGO, OCTOBER 15, 1887.

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EDITORIAL.

SEE our announcement column for corrections and additions to the programme of the approaching Sunday-school and Unity Club Institute.

THE following business note received at this office explains itself: "Kindly send a copy of sermon 'Blessed be Drudgery' to one who has as yet seen 'drudgery' only in a *profane* light!"

A PREACHER remarked one Sunday that it was said that liberalism is creeping into all the churches. "If that is so," he continued, "I hope it will soon strike the contribution-boxes."—*Exchange*.

SOLON LAUER, who has been associated with Doctor Townsend, of Jamestown, N. Y., as editor of the *New Theology Herald*, has moved to Chicago, and has taken up his work as a member of the UNITY staff.

PROF. JOHN FISKE, in a letter to the *World*, says: "As regards Mr. Donnelly's theories about Shakespeare, I have only to say that if a man really likes to amuse himself with such stuff, I can see no objection. It keeps him busy, and is far less dangerous than if he were to meddle with questions about labor and capital."

The *Christian Life* estimates that "\$5,000,000 have been placed in the hands of Mr. Moody for Christian work, first and last." This money has been chiefly given for the purpose of keeping people out of hell. When will people be as willing to give as much "to keep hell out of the people?"—to borrow the startling antithesis of Mr. Calthrop.

CANNON FARRAR says that "drink, vice and mammon worship are bringing about by natural laws their own inevitable retribution, and unless remedies be found in our earnestness and in our self-denial, and in our promotion by every possible means of the common good of all, then the Huns and Vandals who shall shipwreck our civilization are being bred, not in the steppes of Asia, but in the slums of great cities."

ALLUSION is made elsewhere to the bust of Emerson in church. Why does not some Boston art-dealer, co-operating with Morse or some other sculptor in sympathy with the liberal faith, make available plaster casts, of uniform size, suitable for brackets and niches in churches and vestries, of the four major prophets of the liberal faith—Emerson, Channing, Parker and Martineau? We believe there would be call enough to warrant the venture.

REV. GRINDALL REYNOLDS, Secretary of the A. U. A., is soon to start on a visiting tour among the Unitarian churches of the Rocky mountain and Pacific slope regions. Rev. George Batchelor is already making a circuit of our churches in the northwest, and we believe it is his purpose to visit most of the churches of the Mississippi valley as a representative of the A. U. A. The visit of these gentlemen will do good to the churches, but we expect the churches will do them quite as much good. They will find wherever they go very little appetite for theological disputations, great readiness for the ethical unities that ripen into missionary zeal and co-operation on a non-doctrinal basis. We think the result of these gentlemen's visits will enable them to go back to the east and confidently affirm that they found no atheistic Unitarian

churches out west, and that "one-half of the Unitarians out here are not skeptics." This good thing suggests the next good thing to do,—a tour of the eastern churches by some representative of our western work. Such a missionary tour would greatly augment the financial and spiritual missionary resources of our cause east and west. The west and the east need to exchange commodities, compare notes and go into heartier partnership for the regeneration of the world.

To Sunday-schools that are not already at work upon a course of lessons for the winter, we suggest the use of the short series called "The Christmas Poem and the Christmas Fact," by W. C. Gannett, price 5 cents. It is full of interesting "Bible Fairy Stories" which clustered about the birth of Jesus, and has just the tender and thoughtful word for the children that will deepen and make real to them the truth and joy of the Christmas season. The school beginning on them soon will find themselves delightfully prepared for the glad Christmas times.

A CORRESPONDENT in last week's *Christian Register* is shocked because a church in Minnesota has placed a bust of Emerson by the side of the pulpit. He says, "Doubtless the parish would object to seeing a painting or an image of Christ in such a place. They would be likely to say that it seemed too much like the idolatry of the Roman Catholic church." For the consolation of this correspondent we would say that there is a Unitarian church in Chicago, conservative enough to have Muncacsy's "Christ before Pilate" at the pulpit end of the church and a copy of Da Vinci's "Last Supper" at the other, and it would like to hang in the church a picture of the blessed Madonna, if it could procure a good one, the Sistine, for instance. Perhaps this correspondent would like to encourage this conservatism in the Unitarian church by forwarding to it a copy of this great picture.

IN the New York *Independent* of September 29, 1887, Prof. Frederic Wright, D.D., of Oberlin Theological Seminary, in his reminiscences of "Alaska Missions," gives us this "Creed of Jake," with high commendation. "Jake" was their faithful Indian guide, and was converted by Doctor Corlies, of Philadelphia; not by preaching dogmas to him, but by nursing him through a long spell of sickness.

This is the creed:

1. God is the boss of us fellers, and of every man,—all.
2. God loves us fellers, and every man,—all.
3. I feel in heart that I love God; my brother, my sister, and every man,—all.
4. I wish every feller loved Jesus: then all good: no bad: no fight.

This creed of the untutored savage puts to shame the metaphysical speculations which have been inflicted upon the Christian church by well meaning but mistaken theologians.

A CORRESPONDENT in a St. Louis paper raises the alarm concerning the injudicious purchase of books in Sunday-school libraries again. He tells of a superintendent who to his horror had found that the book seller had insinuated the works of Oliver Optic, Horatio Alger, Miss Braddon, George Sand, even Ouida and Zola, into the Sunday-school library that was under careless administration;—but worse yet,—we allow the correspondent to tell the rest of the story in his own anxious words:

"But that isn't all or the worst of it," continued the superintendent. "Not long ago one of the teachers came to me and said her faith in orthodoxy had been very much shaken, and she did not know that she could conscientiously remain longer in the school. Several of her class were also

losing their confidence in the old creed. She said this result had been reached by reading one of the books in the Sunday-school library. It was 'Bluffton,' and was the account of how a young Presbyterian minister had been converted to rationalism and had finally taken his congregation with him over to liberalism. I hunted up the work and read it. The author is the Rev. Minot J. Savage, the prominent and eloquent Boston Unitarian clergyman. The book is a remarkable one, and even made me feel uncomfortable, as hide-bound in Calvinism as I supposed I was. Investigation showed me that a score of our older scholars and several of the teachers had been very much impressed by the story and had been talking the subject over. The book is all the more effective because it is a faithful portrayal, as I understand, of Mr. Savage's personal experience. How the book got into our library I don't know, but I suppose the selections were made by some clerk in the publishing house of whom we purchased. He saw the book was by a minister and naturally presumed it was eminently fit. Right in our own city I have learned that 'Bluffton' is in half a dozen libraries and is doing deadly work to orthodoxy. Of course this sort of thing must stop. We may be placing antidotes to all our instruction in the scholar's hands. Sensational and immoral novels and infidel publications are certainly not in place in orthodox Sunday-schools. I suppose there are hundreds of superintendents in this country who are as ignorant and careless as I was, and that these objectionable books are being sent out to scores of schools this fall. It is really alarming, and you can readily understand how anxious I am to rectify the evil, as far as I can, in our school. I wish I could send a note of warning to other superintendents."

The Ideal.

Our ideals are more real than what we call the actual. Science is rapidly growing into such proportions that it considers the unattained possibilities of the Sermon on the Mount facts of as much importance in political science as the statistics of illiteracy. The problem of crime and criminals can not be solved until the criminal's dreams of excellence are taken into account, as well as his ignoble failures. An idealist is not an impractical soul, intoxicated with a heavenly ether that incapacitates him for homely duties, and blinds him to the light of clear reason and deliberate judgment. Indeed, these hard realities feed the ideal. Out of the shadows of sorrow and sin does the ideal life ever spring. Bruises teach the fledgling that dexterity of wing which eventually lifts it above the brambles and rocks. The stolid reality of to-day forms the stiff but fertile soil out of which the permanent ideals of the immortal life are to grow.

It follows, then, that the true measure of our life at any given time is the measure of our ideals. The outcome of our lives, individually and collectively, is not determined by what we have or what we are, but by what we want to be, and the loyalty with which we struggle toward that ideal. So long, then, as the human soul reaches after the unrealized, so long is it growing; but if the vision ever fades, then life flags and powers droop. This is the only thought of old age that is depressing,—the fear that possibly the hard experiences, the frequent disappointments, the loneliness and the hopes deferred will eventually make the heart sick, put out the fires of enthusiasm, and weaken our grasp upon life's ideals. Gray hairs are an ornament; stiffened limbs prepare the mind for the autumn feast that ought to follow a busy harvest; enfeebled eyesight is not so bad when the garnered mind hath less need of gleaners. But, oh, to have the world grow old and gray faster than we do! To have our faith in man totter as our limbs begin to tremble! To have the lime settle into the tissues of our heart and make that brittle as well as our bones! Oh, to have our loves changed to ashes! To have our eyes grow blind to things noble, to truth and to beauty—"To end our lives in days of withered prayer"—to borrow a phrase from Miss Cobbe, *this* is the old age that is infinitely sad. Outward things may perish without a pang, as they will;—only so we be rich in those inward things that grow more real as the material scaffolding falls away. We do stand on a narrow ledge of mortal time, where our minds may well grow dizzy with the thought of a fleeting world. It is true in a sense that we are spirits that are to be

"Melted into thin air;
And like the baseless fabric of this vision,
The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit shall dissolve,
And, like the unsubstantial pageant, faded,
Leave not a rack behind. We are such stuff

As dreams are made of, and our little life
Is rounded with a sleep."

But there is that inward granite which in nature we call *law*, which in philosophy we call *truth*, which in morals we call *right*, and in religion we call *God*,—that endures for ever and for ever. And the ideals of the soul are the thoughts of God which we learn to think after Him.

"The word unto the prophet spoken
Was writ on tables yet unbroken,
The word by seers or sybils told
In groves of oak or fanes of gold,
Still floats upon the morning wind,
Still whispers to the willing mind.
One accent of the Holy Ghost
The heedless world hath never lost."

Fifty Years Ago.

As our political centennials are closing, American literature has entered on a semi centennial season. Bryant, Irving, Cooper, Channing, came earlier; but each year now from 1886 to 1890 is the fiftieth since some star to-day well known in our firmament of letters began to shine. The men born in the first decade of the century,—Bancroft (1800), Emerson (1803), Hawthorne (1804), Longfellow (1807), Whittier (1808), Holmes (1809), were publishing their first fruits as young authors in 1836 to 1840. 1836 gave us Emerson's "Nature," Whittier's "Mogg Megone," and Holmes's first handful of his verses. 1837 heard Hawthorne's "Twice-told Tales." 1838 brought from Prescott (born 1796) his "Ferdinand and Isabella." Longfellow's "Voices of the Night" was published in 1839. Bancroft (born 1800) set out the first volumes of his history, and Edgar Poe (born 1811) his first collected stories, in 1840.

Among them all no book is likely to keep the dew upon it so long as the little "Nature," of which it took twelve years to sell the first five hundred copies. The year after this appeared, Emerson, then a young man of thirty-four, gave an address at Harvard College, which Doctor Holmes calls "our Intellectual Declaration of Independence." Its subject was "the American Scholar." The memory of its graceful cheer still lingers with the elder scholars of the country. The next year, 1838, and, again at Cambridge, he gave an address before the Divinity School, which might be called our *Religious Declaration of Independence*. It made a great commotion in the Unitarian circles of New England, which then were settling down, after their twenty years' struggle for spiritual freedom, in the belief that Christ was the author, and they the finishers, of faith. Upon this complacent mood Emerson's word broke, like a beautiful morning, with the assurance that there was a *soul* in man, source of all Bibles and all Christs, and unexhausted still,—a Soul that *none* of the churches preached.

Fifty years ago. To-day we read "the American Scholar" and wonder at "the breathless aisles" which listened so to it. The words are noble and are true, but to-day are the oxygen of the common air. The Divinity School address is now a Unitarian tract,—although *that* reads as fresh and morning-like as ever. So the pacing years have brought a semi-centennial upon us,—one that may worthily be noticed in our literary and religious circles. With this thought in mind, the programmes, printed on our Unity Club page this week and next, were prepared to assist a class at Hinsdale in the study of the two addresses, and they may be of service to some other class like-minded.

W. C. G.

A Wayside Prophet.

While riding in a buggy through the country in northern Ohio a few days ago, we noticed that fences and bridges were adorned with various mottoes, painted in large letters, and calculated to arrest the eye of the spiritually indifferent. On the fence at a certain cross-road was printed "Prepare to meet thy God," and "Eternal life is free." On the stone abutment of a bridge appeared the startling injunction, "Repent or go to hell." Other mottoes at different places were,

"Repent, you wicked sinner," "Watch and pray," and "Let your light shine." On inquiry we learned that this is the work of a zealous old gentleman, who drives about in a canvas covered wagon, spreading, as he believes, the gospel of righteousness. There can be no doubt that some soul is startled occasionally out of its lethargy by a sight of one of these sentences. The farmer, driving his load of produce to the city, thinking of nothing but the state of the market, may be suddenly reminded that there are things above the sale of corn and potatoes. The butcher, driving his cattle to the slaughter-house, may suddenly recollect that souls, as well as bodies, must have food. The careless pedestrian, sauntering along, thoughtless of any save material wants, may be disagreeably confronted by the thought of spiritual needs. The comfortable man of the world, satisfied with his surroundings in time, may be reminded of an existence in eternity, wherein worldly goods confer no comfort. The sensualist, the drunkard, the robber and oppressor may be sometimes brought up standing by one of these wayside sermons. Scoffing will not obliterate the impression. The letters burn on the brain. Like an accusing spirit they follow the man, and will not down at his bidding. When he would laugh, they silence his mirth. He sees them in the bottom of the "social glass." They transform the faces of his former boon companions, and make them hideous. The seed sown by the wayside has taken root, and sometime must bear fruit in character. Such a work may these sentences on fence and stone perform. And if but one soul be made better, the patient painter will be rewarded.

Many may laugh at his zealous attempts to reform the world by printing his gospel on a board by the roadside; but is it more sensible to print it in a book? This man has put his message where he who runs may read. It will not be silenced, nor could any prophet scream louder. The flowers by the roadside speak the same, but men can not hear their voices. Cloud and sunlight, brook and meadow paint the same words, but men are blind to these,—they do not heed them. And so this wayside prophet goes forth to paint in characters which still mean something to human eyes (though even these are fast becoming meaningless) the gospel of righteousness. Do not call him over zealous, nor enthusiast. He recognizes the needs of the hour and the blindness of men, and he conforms his conduct to these. When men can read the higher scriptures, his brush will not be needed. But when that time comes many pens will lose employment, and the hum of printing presses will be diminished. S. L.

A Peep at the Exposition.

Entering the Chicago Exposition, we were naturally drawn to the Woman's Department. After climbing the stairs we encountered a button-hole machine, which seemed to be doing admirable work, though, as button-holes were never a formidable undertaking to us, we were not particularly interested in this specialty; the woman, however, with feet on the treadle, demanded a halt and an inspection while she expatiated on its merits, of which we had no doubt, for our faith in sewing machines, indeed machinery of all kinds, is almost unbounded; but as we started to pass on she leaned over confidentially, and, holding out a little round box, remarked, "Here is something I make myself, so I can recommend it. It is a cream for the face and hands; will remove tan, freckles, pimples, or anything of the kind. Really, madam, you will find it quite harmless and valuable." We thanked her and turned once more, when she continued in a still more insinuating tone,— "It will also remove wrinkles;" but we assured her that our wrinkles had come to stay, while our little daughter marched on with nose tossed in the air, exclaiming, "The idea! how impertinent to insinuate that you have wrinkles!"

The Woman's Department was disappointing, as it always is—made up, as of necessity it must be, of the poor odds and ends of woman's work. The home cannot be transferred to an exposition; a mother's watchful care, a wife's loving co-operation, a sister's tender helpfulness cannot be placed on exhibition. The best work of woman is so subtle, so all-pervading, that it cannot be gathered together and placed in a show case any more than you can gather the ray of light that forms the

life-giving sunshine, and so this department was disappointing though we were not disappointed, for how could it be otherwise? Woman's work as work we found, as it should be, placed in competition with other worker's work of its kind. In the Art Gallery she is represented by forty one artists and sixty-one pictures, the poorest of no mean merit, and all comparing favorably with the work of brother artists.

Looking out a number in our catalogue, a farmer came up and inquired, "Can you tell me what that is?" pointing to a picture, then turning to Miss Cheritree's "Return of the Flock" he exclaimed, "How natural! I've seen it hundreds of times. Seems as though the sheep were moving." His admiration of the animals was so evident that we remarked, "There is a Rosa Bonheur here." "A what?" he inquired. "A Rosa Bonheur; come this way." He left the sheep a little reluctantly, evidently expecting a floral piece. Well, if he didn't know Rosa Bonheur, he did know that bull—"Just perfect, ma'm, just perfect! Isn't it wonderful how the mind and hand of man can do these things," he said, and we left him lost in admiration—not of woman's work, but of the artist's work.

We have not space for mention of the really fine paintings on exhibition this year. There is Eastman Johnson's "Culprit," which needs no hint from the catalogue to tell its story. Brown's inimitable "Boys," Miss Stewart's "Relic of the Past," only to be met with in the south. Simmons's "Old Man and Child," and his wife's "Breton Children." One can never forget Harberger's "Poet and the Publisher"—pure business and clear frenzy. Bourge's "Cold Day," which made one long to invest in mittens for the street waifs. The human face can here be studied on canvas with every phase of feeling delineated; marine paintings many and excellent, landscapes full of peace and plenty. Altogether it is the finest collection we have ever seen in the Exposition.

* * *

Faith and Works.

Prof. Max Müller, in a recent address, said:

"I may claim that in the discharge of my duties for forty years (as professor of Sanskrit in the University of Oxford) I have devoted as much time as any man living to the study of the sacred books of the East. And I venture to tell this meeting what I have found to be the one key-note—the one diapason, so to speak—of all these so-called sacred books, whether it be the Veda of the Brahmins, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zendavesta of the Buddhists,—the one diapason, the one refrain that you will find through all, is salvation by works. They all say that salvation must be purchased, must be bought with a price; and that the sole purchase money must be our own works and deservings. Our own holy Bible, our sacred book of the East, is from beginning to end a protest against this doctrine. Good works are, indeed, enjoined upon us in that sacred book of the East far more strongly than in any other sacred book of the East; but they are only the outcome of a grateful heart—they are only a thank-offering, the fruits of our faith. They are never the ransom-money of the true disciples of Christ. Let us not shut our eyes to what is excellent and true, and of good report in these sacred books, but let us teach Hindus, Buddhists, Mohammedans, that there is only one sacred Book of the East that can be their mainstay in that awful hour when they pass all alone into the unseen world."

When the welfare of the soul is made to depend upon something else (no matter what) than downright effort toward upright life, the spiritual energies weaken by disuse. Faith may grow strong, but the soul's best faculties will grow weak. Christ may appear larger, as bearer of the burdens of a world; but the souls of men, no longer struggling for that which has been purchased for them by another, will dwindle and grow small. If the opinion of Professor Müller were not biased by previous theological education, his statement would place the Bible far below the Oriental scriptures in point of ethical value. We can but feel that this Orientalist has given fresh study to other bibles, and traditional acceptance to the Hebrew and Christian Scriptures. Is not Micah's "What doth the Lord thy God require of thee but to do justly, to love mercy, and to walk humbly with thy God," a native strain in Hebrew prophecy? And did not Jesus strike the central note of his gospel when he said, "Not every one that saith unto me, Lord, Lord, but he that doeth the will of my Father?" What means the parable of the Good Samaritan, and the Sermon on the Mount?

CONTRIBUTED AND SELECTED.

Insight.

The doubt of man is uttered loud,
With reason bold, in language proud;
His insight is the spirit's word,
Whose still, small voice the few have heard.

It has no logic to persuade,
Nor lofty theories to aid;
It soars above the schools' pretense,
Itself its only eloquence.

"I am," it breathes, "and Thou must be,
Both of one vast immensity,
The one in all, the all in one,
Never to end, never begun.

"Of one with heaven's most distant star,
The grain of sand, the prism's bar;
The life of love, the death of hate,
The destiny of small and great.

"We live, and live, and ever live!
We give, and give, and ever give!
Till the vast, teeming circle ranged,
And I and Thou no more estranged,—

"Till I and Thou no more are known
In the fixed wholeness of the One."
Above, beyond the schools' pretense
This, insight's simple eloquence."

SARAH E. BURTON.

Was It Honest?

In UNITY of August 6, we had an editorial under the above title which has awakened some discussion, and already has been referred to briefly in our columns by different correspondents. The principle discussed is an important one, and we make room gladly, therefore, for the two following communications, printed in their order of reception. We wish we could go on with the subject. Indeed, it was our intention at first to follow these communications with a discussion somewhat at length, perhaps in two or three articles; but we must defer it for the present. We, however, earnestly invite thought to the matter; and we will simply put these questions: If a manufacturer has to hire workers, there are two questions he can ask himself; one is, How little can I get them for? the other is, How much can I pay them and leave myself a fair margin of payment for my time, my work, my knowledge, and my risk? Now we ask,

1.—Are these questions always identical?

2.—If not, which is the right, just and noble question?

J. V. B.

EDITOR OF UNITY:—Is it dishonest to take advantage of another's ignorance?

Is it dishonest to buy a corner lot for a thousand dollars and sell it for two or five or ten thousand? Is it dishonest for a numismatist to take an old coin for its face value and sell it for its market value?

I am in a horse car and hand the conductor a dollar. He gives me in change an old cent which I recognize at once as rare—worth perhaps several dollars, (no matter how much—more than a cent at any rate). The conductor doesn't know its value, but I do. Is it dishonest for me to say nothing and keep it? If he gives me too much (making a mistake in counting), all would agree that it would be dishonest in me to take it; but isn't there an essential difference in the two cases?

To come nearer to the case in hand: Suppose I should buy up a library of a widow (poor or rich, it makes no difference), her husband's library. I buy it in the lot. I send it home and find in it one rare book which would sell for a large sum; more perhaps than I paid for the lot. Is it dishonest for me to keep it and say nothing to her of its market value?

And even if I know when I buy the library that such a book is in it, and the widow did not suspect its value, if I pay what she asks, is it a dishonest act?

Suppose I deal in stocks. I learn from private sources that the value of a certain property is more than the selling price of the stock would indicate; am I dishonest if I buy that stock at the asking price, even though I may be sure that the special information which I have concerning it will soon be public property and the price of the stock be advanced in consequence?

In short, may not the question, "Is it honest?" apply to many transactions which daily pass unquestioned?

Is not the sagacity of merchants in every line of business dependent on the *knowledge* which they have?

Say I am a dealer in rubber, or coffee, or oil, or tobacco. I learn in advance of my neighbors in my line of business, something about the crop or the supply which leads me to expect an advance in price, and I quietly buy up all I can of the commodity, knowing very well that if they knew what I know they would not sell at present prices. Is it dishonest in me to take advantage of their ignorance?

And is not that the whole question? If it *is* the question (and I think it is), I am afraid that many business transactions which are not criticised would be open to it.

I do not say that you are not right; and it may delight your heart to see that the pregnancy of your thought is recognized. I believe you meant and mean just that—to arraign the methods of business in the Court of Conscience. And if, on a fair trial, the case cited in UNITY can be adjudged "dishonest," "ignoble," "mean," "base" and "fraudulent," (and to my mind the first term includes all the others), then I think all the others cases which I have supposed must be placed in the same category.

I do not admire the attitude of the poor man whose act you placed against the acts of the scholars.

He purchased his book of a merchant who got all he could out of him for it, and there seems something pitifully morbid in the act of the poor fellow returning to give back what was really his. Fair dealing doesn't require that we should give our neighbor *more* than his due; and the bargain was fairly made.

G. B. F.

EDITOR OF UNITY:—Your issue of Aug. 6th contained an article with the heading, "Was it Honest?" which questions business methods and principles, and draws inferences from given business incidents which, in my judgment, are not warranted in reason and common sense. Having waited a reasonable length of time for some professional writer to show the fallacy of the position assumed in the article referred to, without seeing anything on the subject, I feel constrained to reply to the article as best I may, from a business standpoint.

If we were to follow the kind of honesty recommended by the writer, we should put the world back a thousand years, make the grossest injustice the rule of life, and offer a premium on ignorance.

The honest possessor of property, or anything valuable, has the right to determine the terms upon which he will dispose of it. Take the case mentioned by the writer of the article. The keeper of a second-hand book stall, in the course of business, has become the possessor of an old book which cost him but a trifle, and he decides that it is worth to him ten cents, and sells it for that sum, making a satisfactory profit on the transaction. The purchaser happens to know an old book crank who will give a large sum for it. The whole question seems to be, who shall reap the benefits of knowledge? If not the possessor of it, who has, mayhap, come into possession through years of patient, plodding study, and the consumption of much midnight oil, who should? To illustrate: A minister has qualified himself to write instructive sermons through years of study, observation and heart culture, and he finds a congregation that is able and willing to pay \$100 for each sermon delivered on Sunday morning. Another minister, equally able in every way, only succeeds in disposing of his sermons at \$10 each. Has he not the right so to sell them? Who shall say nay? "They are worth \$100 each, and you shall not commit the injustice of giving that congregation a sermon worth \$100 for the paltry sum of \$10." Does the fact that his wares are sermons cut any figure? In

the book sale referred to, it was the information that brought the money, not the book.

A doctor cuts off a man's leg, and gets \$250 for it. It was done in an hour. What brought the money? Not the hour's labor, but the knowledge of human anatomy.

An attorney is consulted by a client. One hour is spent in the consultation, and a fee of \$100 is received. Information was imparted in the transaction, and brought the fee. Was it honest? The aged bibliophile with his gray hair and spectacles possessed information, and that was what brought the money. He had honestly come into possession of that information. Should he freely give to a sluggard what has cost him years of work, and thus foster laziness? Such a course would have been in direct opposition to the rules recommended by the charity organizations which, as we understand them, require that objects of charity, even, shall be compelled to honestly earn what they receive.

The writer of the article referred to strenuously opposes the rule of values that "a thing is worth what it will fetch."

Was the old book referred to worth \$500, simply because it sold for that sum? Very likely, some of the friends and heirs of the purchaser, when they heard of the transaction, said, "We will have a servitor appointed for grandfather—he has softening of the brain; he actually threw away \$500 on an old worthless pamphlet, bought at a second-hand book store for ten cents; there will not be one cent of his large fortune left to bury him with if he is permitted to go on at this rate throwing away his money." Take the case of the dishonest knave (the writer of this article puts him in another category) who sold a customer, who had confidence in him, a book for three shillings more than it was worth, and then feeling conscience-stricken after sleeping on it, undertook to mend matters by dividing his ill-gotten gains with the wealthy merchant from whom he bought the book. I think the case bears the stamp of improbability, as such a knave and fool would never have had money enough to have bought a book upon which he could have made three shillings in addition to a fair profit. Let us see the papers in the case.

To my mind, the article, to put it mildly, savors of a sentimentality that would condemn to total destruction all fishes that live upon each other, and compel us to eat the poor trash that obtain their food by sucking up mud from the bottom of the stream; that would destroy all birds of prey, because they destroy the weaklings and thus make progress possible; that would override the laws of the Almighty that decree "the survival of the fittest."

Is it "dignified" for a man to know? I say it is dignified to know; and so long as the necessity to live is upon us, it is as dignified to obtain a living by our knowledge as by handlabor.

In neither of the cases cited did any one "get something for nothing." The facts do not warrant any such conclusion, and "repeating it over and over again" will not make it true. "A man is not heard for his much speaking." How much worse is it to get a book for \$7 that may be sold for \$30, than to get a jack-knife or a stew-pan from a friend in the business, who will sell at wholesale price to us, and thus cheat some unknown retail dealer out of his legitimate profits? If there was dishonesty in one transaction, there would be in the other.

Is every person who shops all over a city hunting for "bargains," because their necessities and purses are of unequal length "mean," "base," "ignoble?" No. It is commendable to obtain by fair means the most we can for our money, because it means health, comfort, information and power for ourselves and families.

Emerson says, as we believe with great force and truthfulness, "it is as impossible for a man to be cheated by any one but himself as for a thing to be and not to be at the same time." But let us suppose that the looked-for millenium has arrived, when no man will sell a thing for more than it is worth, or receive it for less than it is worth. Mr. A. has a horse for which he has no use, and desires to dispose of it. He is young, sound, gentle and speedy. He meets Mr. B., who desires to purchase such a horse as is owned by Mr. A., and inquires the price. \$150 is named by Mr. A. as the value of his horse. Mr. B. says the horse is

worth \$250, and I will give you that for him; but Mr. A. is conscientious and refuses to take more than a thing is worth. Mr. B. is equally conscientious, and refuses to receive a thing for less than it is worth, and as they are unable to agree, they part—Mr. A. to continue to keep a thing which he does not want, and Mr. B. to go without a thing which he does want—that each may indulge a monumental conceit in regard to their judgment of values. What a millenium that will be! It is a satisfaction to us to know that we shall not live to enjoy it.

BUSINESS.

THE UNITY CLUB.

Fifty Years of Emerson.

"THE AMERICAN SCHOLAR." (1837.)

"THE DIVINITY SCHOOL ADDRESS." (1838.)

All in the class are supposed to read each essay before the meeting and to memorize some great line from the portion taken for the evening's study. To make the reading careful, better write out a brief analysis of the essay.

The page references are to the recent "Riverside" Edition of Emerson's Works. As editions vary, it is a good plan to number the paragraphs. Both the essays to be studied are in Vol. I. The recent editions of the "Poems" contain sixty pages of poems not found in earlier editions: where such poems are referred to, the page is named.

General references on Emerson and the Transcendental Movement in New England:—

Cabot's Memoir of Emerson, by far the best.

Cooke's Memoir of Emerson.

Holmes's Memoir of Emerson.

Genius and Character of Emerson. (The Concord Lectures for 1884.)

Conway's "Emerson at Home and Abroad."

Frothingham's "Transcendentalism in New England."

Emerson's own essays: "Transcendentalism," (Vol. I.); "New England Reformers," (Vol. III.); "Historic Notes," and "Chardon St. Convention." (Vol. X.)

The Theodore Parker, George Ripley, Alcott, Thoreau and Margaret Fuller books.

Essays on Emerson by Morley, Matthew Arnold, Grimm, Lowell (in "Study Windows,") Whipple, Stedman, Burroughs, Bartol, Harris, Mead, and others.

"The American Scholar." (1837.)

"This Address was our Intellectual Declaration of Independence."—(Doctor Holmes.)

"An event without any former parallel in our literary annals. What crowded and breathless aisles, what windows clustering with eager heads, what enthusiasm of approval, what grim silence of foregone dissent!"—(Lowell.)

FIRST EVENING, pages 83-100 (paragraphs 1-29).

Introductory Poem. "The Song of Nature," read aloud, with interpretation.

Paper. "American Literature Fifty Years Ago."

Great Sentences. A quick, round-the-class exercise. Each from memory give the noblest sentence he finds in these eighteen pages.

Analysis of Essay. Its three parts. Two of the class read their outlines of the essay, the others comparing their own.

Discussion on "Self-Education, the Upbuilding of a Man":—

(1) The three teachers. Has he not left out one? Which is the head teacher? Is a rounded, complete man becoming more possible or less possible?

(2) The human passion for unity. (Here he speaks of nature as the source of man's science; as source of his poetry, see "Literary Ethics," pp. 162-4, in this same volume.) What is Emerson's constant doctrine of the highest unity?

(3) World-books,—spite of what he says, are there none? Bibliolatry: public idol books? any private ones? (Lowell's poem, "Bibliolatries.") Book-gluttony, and its remedy. (Bacon's essay "Of Studies.") Too busy reading to think *vs.*

too busy thinking to read. What, according to Emerson, is the sole use of a book? "I see that Plato has some of my thoughts." What have been the three most creative, epoch-making books to you in your life? Tell the truth about it!

(4) The "unconscious cerebration," the mental chemistry, that transmutes experience into wisdom,—what can you say about it? Does your experience confirm p. 97 (paragraph 24)?

(5) How many words, probably, in your daily vocabulary? Shakespeare was Shakespeare with how many words?

(6) Are our leaders in America usually "self-educated" men? Are "practical" men and women the best thinkers? And reverse that question.

Closing Poem. "Culture."

References.

Kindred essays by Emerson on the Scholar,—*"Literary Ethics,"* Vol. I. *"The Man of Letters,"* Vol. X. *"The Scholar,"* Vol. X. *"Literary Ethics,"* given the next year (1838), echoes the leading thought of this Address, and is it not a nobler essay?

Kindred poems,—*"The Sphinx;"* poem—preface to essay on *"Wealth,"* Vol. VI. (not in *"Poems"*); *"At Home"* (p. 280); *"Books"* (p. 274.)

SECOND EVENING, pages 101-115 (paragraphs 30-43).

Introductory Poem. "Musketaquid."

Paper. "Concord: One Little Town and its Great Men."

Great Sentences. The noblest sentence each one finds in these fifteen pages,—from memory.

Discussion on "Self-Reliance:"—

(1.) Self-reliance a constant emphasis of Emerson; does he exaggerate it? Is it the mother of all virtues and of the best service? "Whoso would be a man must be a non-conformist." Is lack of self-trust the mark of the American? What, on the other hand, is the great New Testament emphasis? Has Emerson an equal sense of *this*? Are "individualism" and "otherism"—each for all—opposites? Which of the two is the growing emphasis to-day? Do you understand his "reason" for self-trust (paragraphs 35, 36)?

(2.) One's potentialities. With conscious, sub-conscious, unconscious powers, do we "know ourselves?" Is it true—or too good to be true—that every one is a poet, a genius, a hero, *in posse*? "Our chief want in life—is it not somebody who can make us do what we can?"

(3.) Hero-worship,—has Emerson rightly read the secret of it?

(4.) The Hero-Scholar: note his stern self-discipline, his lofty functions; for this is autobiographic of Emerson's own ideal. Did he make his ideal real? Seer, prophet, poet, philosopher, scholar, reformer, saint,—what name best fits him?

(5.) "The milk in the pan:" is literature growing poetic and religious, then? The poet as the *seer* of the world. Do the book-keepers know of the "eternal law" exemplified in ledgers? (See *"Compensation"* in Vol. II. p. 111.)

(6.) The best age to be born in? Is ours an age of "introversion," and of "revolution?" Have the "auspicious signs" of 1837 come true?

(7.) Can you understand the impression caused by this Address, the "breathless aisles," etc.,—Lowell's and Holmes's words above? "Declaration of Independence" from what?

Scripture Passages. Are there any passages in this essay noble enough for pulpit-reading? What is the quality that makes a "Scripture" passage?

Closing Poem. "The Titmouse."

References.

Kindred essays by Emerson,—*"Literary Ethics,"* Vol. I., *"Self-Reliance,"* Vol. II. Thirty years later (1867) Emerson again addressed the Phi Beta Kappa Society,—the rich essay called the *"Progress of Culture,"* in Vol. VIII.

More of Concord in the poems,—*"My Garden"* (Walden Pond); *"Two Rivers;"* *"Hamatreya;"* *"Concord Hymn;"* *"Dirge."* Also in chaps. 1 and 2 of *"Nature,"* Vol. I., and in the other *"Nature,"* Vol. III., p. 166.

Other poems on self-reliance and heroism,—*"The Fable;"* *"Give All to Love;"* *"Sursum Corda;"* *"Voluntaries"* III., IV., V.; *"Heroism;"* *"Character;"* *"Power"* (p. 242); *"Heaven"* (p. 297).

Unity Club Day at the First Annual Sunday-school Institute.

The idea of a Western Sunday-school *Institute*, under the auspices of the W. U. S. S. S., is a happy one, and implies more practical, thorough study and work in all directions, and will be of especial value to Sunday-school teachers. And the Unity Club session will also mean institute work for that new, lively, and growing organization. What is the Unity Club for? how is its work done? who will tell us how to study Browning, the masters in art, or Emerson? these are the questions eastern people are constantly asking. Probably the west has got beyond these preliminary and commonplace questions; possibly, some are among inquirers for light; and if so, it will be a grand opportunity for officers and committees of Unity Clubs, and all interested members, to get help by attending the Chicago Institute, to be held in the Third church, Rev. J. V. Blake, pastor, Nov. 8-10. Unity Clubs should be organized where not already in existence, in order to be represented at the Chicago meeting, and to join the Bureau. Every church should have a Unity Club, as it should a Sunday-school, or a charity organization. There are several weeks to elapse before the institute meets; but it will take all that time for the clubs to get organized, or re-organized, for the season's work; and, at least, on the intellectual side of club work, the western men will have something most excellent in the proposed exhibition of eight types of Unity Club studies, to present to clubs new and old. The topics are, Emerson, Social Politics, Art, Travel, Philosophy, Browning, Great Novels, Miscellaneous. What a feast for the gods will be here! And besides these studies, we shall learn something of the undeveloped sides of Unity Club work, which we suspect will give us even grander conceptions of the Club, and its work in the churches, and in the community, as a social and a religious factor. Perhaps we are too far away from the Unity Club hub to catch the inspiration of its life and work, and may not indulge sufficiently in hope and confidence in its importance in the churches, but with the prophets and apostles of all good and growing things, right on the spot, there will be no failure in club representation at the Institute, and no lack of purpose and of point in the spirit and work of the meeting.

A. J. R.

THE HOME.

Proverb Sermons.—III.

Proverb.—Look not a gift horse in the mouth.

But why not? Proverbs I think are a kind of moral scripture, for they come out of the human heart when long enough it has applied itself to life; which is to say that they have a sacred source and a sacred object. Therefore it is not well to flout any proverb, but to search into it, for it is like to be truth and wisdom good for us to follow. Nor, I think, have I met any which are only worldly-wise, crafty or selfish. Wherefore I shall not be like to err if I take my text freely on trust, and ask simply why we should not look a gift horse in the mouth,—believing that truly it is so, since the human heart has said it in a proverb, though in a way a little both rough and humorous.

To look a horse in the mouth is to look for his age by means of his teeth, which is to search narrowly into his value,—how strong he may be, how long likely to live, and what he will fetch in the market. Now, if he be a gift horse, then

to go straightway to his mouth is to be busy more with the value of the gift than with the good will of the giver. For to run to the horse's mouth is to run apart from the friend who has given the horse, which no man will do if he think more of the stem of love than of any fruit that buds on it. Therefore the proverb is a homely form for this precept, that we should be busy with gratefulness for the giving and not with looking for the value of the gift. The proverb is a part of the scripture of gratitude, wherever that be found written.

What virtue is richer or more comely than gratitude, or better to moor to if one wish to be steadied amid tossing waves? A man may be honest and hateful; for he may give every one his due and pay what he owes while he begrudges it. But if a man be of grateful spirit, I see not how he can be very perverse in any way, nor how his frailties, though they be many, can be hateful or cruel ones. Shakespeare has a good saying—"Thanks, the exchequer of the poor,"—which fastens close to Jesus's parable of the widow's mite; for though thanks be a poor man's payment, not all the riches of the rich can pay so much.

Ungratefulness is the sin of a soul which yet is in a mean and little state, not having come to good size and shape. Persons who get kenneled, if so I may speak, in this state suffer a long puppy-hood; for often I have marked that young dogs, when they have lost their first floss and grace, have an ugly, awkward, shorn and (whatever be their blood) currish season, before they get the ease, motion and mantle of full growth. Now, though the body goes straight along its way to become adult, the soul may stay half made, or even very little made, a long time; then it will be ungrateful for good things given, snapping at them currishly and swallowing them too greedily to taste the flavor of love in them. Now this I say not as first I thought it; for at first I said to myself—Ingratitude is the sin of a mean soul. But I like not to admit any mean soul, but only unmade persons. Now if an unfinished house could help finish itself, and would not, then its half made state would be a mean state. So an unmade soul which works not to finish itself is in a mean state, and ungratefulness is a trait of it. There are faults of large states of soul, like sins of ambition, of over-generosity, of education or love of learning, or of whatever other noble trait may be mentioned; for all may be turned awry; but ingratitude is the sin of a little and mean state which has nothing noble in it, but is all groveling and base.

Now what, in a word, is this mean state of soul? It is this—to be locked up in self, as a puppy not yet has grown into duty to his master nor to a sense of having a charge nor indeed to ought but his sleep, his play, his milk and his bone. Is it not plain that the mean state of a soul is its being turned wholly to itself? For here it stands in the midst of immensity spread on the earth, and of infinity in the heavens and in man; yet it chooses to be busy with just itself, turning from the immensity to a very little portion. Surely this is a great meanness.

Now of this mean and paltry state of the soul there are two sorts. The first sort is simply selfishness. This always makes a man ungrateful; for it will lead him straightway to the mouth of the gift horse to see what his value is, and by this he will judge of the gift, thinking how much he has gotten, and what it will bring him at a sale if he wish. But when he has looked into the mouth of the gift and settled its price, whatever feeling he may have for the giver I know not how to name and mayhap our language lacks a noun for it; for surely it is not gratefulness, but a kind of payment which he has measured by the teeth. True gratitude is a leap of the heart to meet the heart that lies in the gift. A shrewd observer has said that "every one takes pleasure in returning small obligations, many go so far as to acknowledge moderate ones, but there is hardly any one who does not repay great obligations with ingratitude." If this be so (though a sadness to think it is), this is because of looking the gift in the mouth, which is the same as pricing the favor and not the heart in the favor. He who receives knows not how to return the benefit with love, and he will not render an equal bounty, because that would

deprive himself; thus great benefits he is content to receive with great selfishness. Also when selfishness puts out gratitude, this will be shown by the forgetting of past good turns if any ill turn be done. But as Confucius's disciples said of him that "if he saw one good in a man he forgot a hundred evils," so, conversely, the eye of a grateful disposition soon will cease to see an ill done us against the light of many past kindnesses. If, having received benefits, we are not helped thereby to bear with the hurt, of what effect are they?

The second sort of meanness is vanity, conceit, foolish pride and vainglory, which the apostle has called well the thinking of ourselves more highly than we ought to think. For humility is not to set ourselves at naught, to make light of ourselves, or abase ourselves, as some think, but with pure justice of mind to set oneself in one's true place. Does anything more affect a man's thoughts through and through than his way of esteeming himself? For if he think of himself too highly, he will esteem others too little, which is blindness both to justice and to gratitude! and if he be wholly well pleased with what he has in his mind, he will miss the wisdom and knowledge spread around him, which is to be ignorant. Now if a man by reason of his own vainglory be unjust, blind to greatness, and ignorant (a sorry lot of bad things to be heaped in one person), how can he give sweet and tender gratitude? If he have no humility, but float high on his own thoughts of himself, it is hard to see how he can be grateful; for he will think the favors he gives very fine and precious by reason of his own fine state; but what he has from others, he will think not so worthy, and no more than he deserves, if indeed so much. Therefore, it is sure he will exact much gratitude but render little.

Some will have it that obligation is a kind of shame. At least, if not in words they declare such a rule, yet they act by it, and seem unhappy to be beholden to any one, as if they had gone into prison or restraint. But in this point a double wisdom is needed; for sometimes to accept obligation is noble, and sometimes base. To be ashamed of obligation to a friend is very ungenerous. Seneca said well that hurry to repay a benefit is a kind of ingratitude; and a preacher has written that "the grateful person being still the most severe exactor of himself, not only confesses but proclaims his debt"—which is true, and also a high saying; for if it be a beauty, grace or goodness in our friend to benefit us, not only we are ungrateful if we feel it not in our hearts, but if we bear it not in our mouths to the spread of his good name, we are thievish. Either take no favor from a friend (which surely is not good friendship), or be glad under it.

(Concluded next week.)

Didn't Like the Kite.

A flock of wild geese flying over Waterbury, Conn., the other day, saw one of the kites which the Waterbury boys were flying. This particular kite was up very high and the geese objected to it. They circled about it two or three times, and then four of their number, seemingly delegated for the purpose, attacked the kite and tore it into shreds, and then went on their way.—*New York Sun.*

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The Gospel of the Golden Rule,
The New Commandment given to men,
Thinking the deed, and not the creed,
Would help us in our utmost need.
With reverend feet the earth he trod,
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But studied still with deep research
To build the Universal Church,
Lofty as is the love of God,
And ample as the wants of man.

Longfellow.

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NOTES FROM THE FIELD.

Wichita, Kan.—It is nearly 800 miles from Chicago, as the road runs. And here a Unity Sunday Circle was formed at the close of the afternoon service, October 2. A president, secretary and treasurer, and an executive committee were chosen, and several resolutions were passed. It was voted that the proceedings be reported in *UNITY*, from which you will probably hear later. The western secretary, J. R. Effinger, was present by invitation, and will return to them on Sunday, October 9. The congregations were unexpectedly good, numbering about 50. The singing was hearty, and the *esprit de corps* of the people was delightful to witness. This interest had been carefully fostered for months by the P. O. Mission from our Chicago headquarters and from Geneseo, and the results so far are most encouraging. Wichita is already the largest city in Kansas, according to my informant, and growing "at the rate of a thousand a month." It is claimed that it lies in "the garden spot of the the world," and that Kansas is destined to be the richest state in the union. It is none too soon to begin our work there.

Chicago.—Freiberg's opera house on Twenty-second street, between State street and Wabash avenue, was the scene last Sunday afternoon of an event important and novel,—nothing less than the inaugural meeting of the first African Unitarian society in the world. Rev. Bird Wilkins, a young colored preacher, who came to Chicago about two years ago as pastor of the Bethesda Baptist church, has worked his way out of the popular theology, and carried the bulk of his congregation with him. A few weeks ago some dissension was stirred up in that church by the efforts of influential Baptists on the outside, and Mr. Wilkins wisely chose the independent course of resigning his pastorate. Three-fourths of the members of his church have followed him, and the attendance last Sunday afternoon included over a hundred of his own people, with a sprinkling of sympathizing friends from the various Unitarian churches of the city. The principal address was delivered by Rev. James Vila Blake, who stated with depth and comprehensiveness, as well as earnestness and simplicity, the leading principles of the new faith to which the people before him are aspiring. Rev. David Utter followed with a few well chosen words of sound advice, after which Mr. Wilkins read the articles of fellowship of the new church, which were stated in language taken substantially from the resolutions passed last May by the Western Unitarian Conference. He also read letters of sympathy and encouragement from Mrs. Prudence Crandall, Rev. Thomas G. Milsted and others. The outlook of the new movement seems most encouraging, and it starts out with the full

sympathy and co-operation of the Unitarians of Chicago. We shall hope to give further news of Mr. Wilkins and his church ere long.

—Union Teachers' Meeting, Monday noon. Subject, "Jesus Entering on His Ministry." Mr. Jones, leader. Luke iv, 14-30. The synagogues were simple buildings, erected so as to look toward Jerusalem. The organization of the congregation was very simple. The priests never had anything to do with the synagogues; they were confined to the temple at Jerusalem. The passage from Isaiah read by Jesus in the synagogue seems not just the same as it now stands in the Old Testament, but still it is plain what passage is meant. Noticeable that Jesus stopped just where he did; for if he had read on he would have read, "And the day of the vengeance of our God." But Jesus never preached this. It seems as if he stopped short of this clause because he did not wish to read it, not liking it. Attention was called to the Pauline, pro-Gentile character of this story, for it was the assertion of Jesus that a Gentile man and woman had been preferred by the prophet to Hebrews that seemed to stir up the small riot that followed. The principle that a prophet is not known in his own country must not be pushed far; a very great and true prophet is revered by those close about him.

Arcadia, Wis.—The October session of the Wisconsin Conference of Unitarian and other Independent Churches closed on Thursday evening, October 6. In addition to the ministers of the state of Wisconsin, there were present S. M. Crothers, of St. Paul, H. M. Simmons, of Minneapolis, H. D. Stevens, of Indianapolis, George Batchelor, of Boston, and J. R. Effinger, of Chicago. The opening sermon was by H. M. Simmons, on Tuesday evening. Wednesday forenoon was given up to business, including reports from the churches and the field at large. The agent of the American Unitarian Association and the secretary of the Western Conference were called on, and responded briefly. They struck hands cordially, and even slept in the same bed without falling out. There were sermons by Batchelor and Crocker, and essays by Forbush, Earl, Stevens and Crothers. Unavoidably we were delayed in reaching the conference, and were hurried away in the midst of Mr. Stevens's interesting essay, missing Crothers and Crocker. But it was good to be there for a day. It was evident that painstaking, earnest work is going on in Wisconsin. The two leading ministers work together admirably, throwing their united strength into the new movements and the weaker churches. One side incident of the conference was the planning of a meeting in St. Paul on the 17th of next month, to mature plans for the organization of a Minnesota Conference. So let it be! Let us educate a state consciousness of responsibility for organized aggressive work wherever we can. The opportunity before us is full of encouragement. Shall we rise to meet it? J. R. E.

Chicago Preachers.—The last Sunday issue of the Syracuse (N. Y.) *Standard* contains extended sketches of Doctor Thomas, Doctor Noble and James Vila Blake, of the Third Unitarian church, accompanied by counterfeit representations of their faces. Of Doctor Thomas it says: "His peculiar views on the inspiration of the Bible and future punishment brought him into a conflict with his superiors in the church, which terminated in 1881 with the historical Thomas heresy trial. Doctor Thomas held that there was no eternal punishment for unbelievers, that Christ was not crucified to save man, and that the Scriptures contained various errors. The trial, which lasted several weeks, ended with his expulsion from the Methodist church and the formation of a strong religious society, styling itself the People's church. . . . Commencing his career as an ardent Abolitionist, he has ever had a helpful hand for the poor and struggling, and this noble devotion to the cause of humanity and justice is probably the keystone of his success as a man, a minister and a lecturer."

Of our fellow worker, Mr. Blake, it says: "He graduated from Harvard in 1862 with

the degree of bachelor of arts. The day after his graduation he entered the service of Governor Andrews, of Massachusetts, as one of his private secretaries, and remained with him until July, 1863, when he entered the divinity school at Harvard. . . . Mr. Blake is equally well known as an author as he is as a clergyman, having written and published a volume of lyrical poems, a book of essays and a series of clever articles on manual training. He is an ardent enthusiast on all matters pertaining to education, and works faithfully and incessantly to effect practical changes in the somewhat impractical curriculum of our public schools." These merited words of praise somewhat atone for the libelous character of the portraits.

Boston.—The Unitarian missionary to Japan purposes to meet the Japanese civilization as the peer in some respects of the highest European civilization, to own the value of Japanese arts, literature, morality and habits of inquiry. He will offer respectfully to that nation, as he would to a competitive school of religion in America, whatever he thinks is superior in Christian beliefs, hopes and morality over the faiths he finds held by the educated or the ignorant classes of Japan. This may prove to be the most successful method for a mission to any advanced people. —Our very useful body, called the Union of Sunday-school Superintendents and Teachers, will hold its first sociable meeting a week hence. The delegates and guests have a pleasant gathering in the parlor of our First church, which is followed by a sociable collation. Then in the chapel the large audience listens to several essays and a discussion. Social and religious services open and close the exercises. The present is the fifth year of the life of the Union, and its vigor still increases. The Sunday-school methods of our city and suburbs are made more intelligent and uniform by this frequent contact of devoted workers.

Merrill, Wis.—Rev. A. N. Somers writes: "Things look favorable for the organization of a society within a few weeks. I find here a dozen Unitarians who are anxious for a society, and a large number deeply interested in anything that is liberal and tolerant." Mr. Somers, formerly of Jamestown, N. Y., has gone to Merrill for the purpose of opening a field for Unitarian work at that place.

The Illinois Conference of Unitarian and other Independent Societies will meet at Hinsdale, Ill., on October 25, 26, and be the guests of the little church lately formed there. The conference will be twenty-five years old and its host seven months old,—but big enough to give a warm welcome to all its ancestry. Further announcement next week.

Jamestown, N. Y.—Sunday, October 2, Doctor Townsend's people observed with appropriate services the second anniversary of their church organization. Dr. Townsend preached morning and evening to large congregations.

The Evangelical Alliance of the United States assembles at Washington on December 8. Among the speakers will be Chief-Justice Waite, Associate-Justice Strong, of the Supreme Court; Bishop Coxe, of the Protestant Episcopal Church; President McCosh, of Princeton; Senator Joseph R. Hawley and Bishop Hurst, of the Methodist Church.

Tarsus.—Some New York gentlemen with Dr. Howard Crosby at their head, are moving to build a monument to St. Paul in this ancient city. It is to take the shape of a training school for orphans. \$2500 have already been raised. This is a practical and radical recognition of the worth of one who seemed to glory in his bachelorhood.

St. Joseph, Mo.—A word from this point says, "We are slowly gaining ground." It is pleasant to think that the pastor, C. E. Roberts, is soon to have his brother, Rev. J. E. Roberts, as his nearest ministerial brother and exchange at Kansas City. We shall expect the Roberts family to hold high the banner of liberal thought in the Missouri valley.

Kansas City, Mo.—Our people are to dedicate their new church next Sunday, and install Rev. J. E. Roberts as pastor. Rev. Mr. Utter goes down to assist in the services, and in our next issue we will be in possession of further particulars.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, Oct. 16, services at 11 A. M.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, Oct. 16, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, Oct. 16, Harvest service, 10:45 A. M. Wednesday, Oct. 19, 4 P. M., at the church, meeting of the charity section. Friday evening, 6 o'clock, Sunday-school tea party.

ALL SOULS CHURCH, corner of Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, Oct. 16, services at 11 A. M. Subject: The Temptation of Jesus. In the evening Mr. Jones will give the second of his sermons on Great Pictures—Millet's "Sower." Confirmation Class, Saturday, 10:30 A. M. Sunday-school at 9:30 A. M. Teachers' meeting, Friday evening, at 7:30, and "Choral Club" at 8:30. Monday evening the Emerson section of the Unity Club.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, Oct. 16, services at 10:45 A. M.

FIRST ANNUAL INSTITUTE

OF THE

Western Unitarian S. S. Society.

It has been for a long time felt that the crowded week of our Western Anniversaries has given little chance for the adequate discussion of Sunday-school and Unity Club work among our western churches. The directors of the above society have concluded to make a beginning in a wiser way and to hold, this fall, the first of a series of annual institutes. The meetings are to be held with the Third church, where all visiting attendants will be cordially entertained. Below we give a tentative programme, printing only the names of those who have accepted. All the parts have been assigned, but the correspondence is not yet complete. The directors are confident that the programme will be carried out essentially as given below. A full and revised edition of the programme will be printed and circulated as soon as possible.

PROGRAMME.

Tuesday, Nov. 8.

8 P. M., J. Vila Blake in charge. Opening sermon, Rev. Reed Stuart, of Detroit, Mich.

Wednesday, November 9.

9 A. M., J. L. Jones in charge. S. S. Institute work. Questions and discussions.

2 P. M., in charge of C. H. Kerr, Chicago. Unity Club Session. 30 minutes Essay, "Unity Clubs, their methods; the Bureau, etc." Rev. A. J. Rich, of Fall River, Mass.

Four types of Unity Clubs. 15 minute outlines of study courses and methods,

a. Emerson. J. C. Learned, St. Louis, Mo.

b. Social Politics. J. Vila Blake, Chicago.

c. Art History. W. R. French, of the Chicago Art Institute.

d. Travels, etc.

8 P. M., Musical Evening. J. Vila Blake and Prof. Tomlins in charge.

Thursday, November 10.

9 A. M., in charge of Rabbi E. G. Hirsch, Chicago. Old Testament work.

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- "The mythical element and its use in Sunday-schools."
- "The ethical element." Dr. H. W. Thomas.
- "The evolution of Religion in the Old Testament." J. C. Learned, of St. Louis, Mo.
- P. M., in charge of Mrs. E. T. Leonard. Primary Sunday-school work. Kindergarten methods, etc. Three Illustrative Lessons. Mrs. S. W. Conger, Chicago; Mrs. Alice Putnam, of the Chicago Kindergarten Training School.
- 8 P. M., in charge of David Utter. Unity Club Session. 30 min. essay, "The undeveloped sides of Unity Club work." A. J. Beavis, of Iowa City, Iowa.
- Four types of Unity Club Study.
- Philosophy.
- Browning. Mrs. Celia P. Woolley, Chicago.
- Novels.
- Studies in American Literature, Mrs. L. B. Mitchell, Chicago.

Friday, November 11.

- 9 A. M., in charge of ———.
 - S. S. ethical studies in stories for little ones. W. M. Salter, Chicago.
 - Conduct lessons for middle classes.
 - Citizen and neighbor studies for older classes.
- The interest and attendance of Sunday-school and club workers in all our western churches are earnestly requested. Send names of those who are to attend as early as possible.

E. T. LEONARD,
Sec'y W. U. S. S. Society.

BOOKS RECEIVED.

Life Notes; or, Fifty Years' Outlook. By William Hague, D. D. Boston: Lee & Shepard. Cloth, pp. 362. \$1.50. For sale by A. C. McClurg & Co.

Jack Hall; or, the School Days of an American Boy. By Robert Grant. Boston: Jordan, Marsh & Co. Pp. 394.

The Fire of God's Anger; or, Light from the Old Testament upon the New Testament Teaching Concerning Future Punishment. By L. C. Baker. Published at the office of Words of Reconciliation, Philadelphia. Cloth, pp. 282, 75 cents.

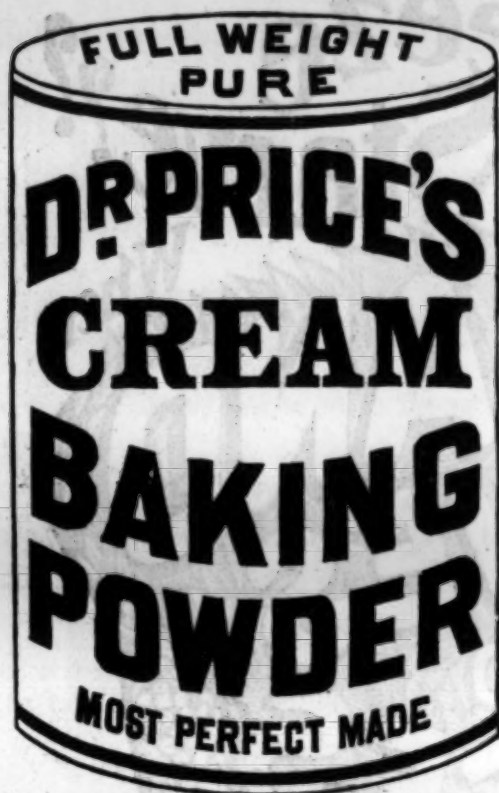
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(Continued from second page.)

Parker, Theodore. Prayers. Caught by a friend as they rose to his lips in the Boston Music Hall. 16mo. \$1.00.

Putnam, Alfred P. Singers and Songs of the Liberal Faith. Selections of hymns and other sacred poems of the liberal church in America, with biographical sketches of the writers, and historical and illustrative notes. 8vo. \$3.00.

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Seeley, J. R., M. A. Ecce Homo. A Survey of the Life and Work of Jesus Christ. In his preface to this book the author says it discusses no theological questions whatever, but endeavors to furnish an answer to the question, What was Christ's object in founding the society called by his name, and how is it adapted to attain that object? 16mo. \$1.00.

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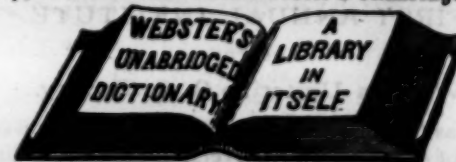
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